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THEOSOPHY

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The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

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WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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AUM

If a thing is difficult to be accomplished by thyself, do not think that it is impossible for man: but if anything is possible for man and conformable to his nature, think that this can be attained by thyself too.—*Marcus Aurelius*, vi, 19.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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THE SCREEN OF TIME.

THE Crusade is already at work in Europe, or will be by the time these pages are read in America. The greatest enterprise of the XIXth century, theosophically speaking, has thus been commenced. It will not be abandoned for one moment until every part of the plan has been made perfect. It is the supreme and necessary effort of the century, and at its completion the life-work of H. P. Blavatsky and William Q. Judge will be consummated. From its inception the theosophical movement has been a holy war, and this Crusade goes forth to conquer the world by the power of Light and Truth. It will be the last campaign of a twenty-five years' struggle—a struggle for brotherhood and for the liberation that the light of truth always brings.

Such an undertaking as the Crusade is certain to meet with opposition. Enemies of the Society have already tried to interfere with it and will doubtless try to do so again. They cannot succeed. These enemies are of all sorts, from ordinary blackmailers to people of wealth who hate Theosophy as an owl hates the sun. The first attempt to interfere with this great work was easily frustrated. One or more of the Crusaders were to have been arrested on the strength of any false charge, it being thought that they would gladly pay blackmail in order to avoid arrest and so keep their European engagements. The injudicious com-

municativeness of one of those responsible for the plan supplied the detailed information that was needed, and the prompt statement in the New York papers that in the event of such arrests being made, warrants on counter-charges of perjury and false arrest would be applied for, was quite sufficient to paralyze the proposed inimical action. The Theosophical Society will have enemies as long as it is powerful. Its strength may be gauged by the number of these enemies and the bitterness of their opposition.

After all that has been said and written by H. P. Blavatsky, W. Q. Judge and others, concerning the dangers of psychic practices, it should not be necessary to again warn students against such things. Throughout America at the present time hundreds of "Occult Brotherhoods" are springing up in which teaching is given for monetary consideration. "Initiations" are charged for at rates ranging from five to one hundred dollars. In the first place any one paying such sums for such teaching is foolish, seeing that they may obtain the same information in many books which may be purchased for twenty-five cents. They are consequently making a bad business bargain. In the second place by following the advice of such teachers of sham occultism they run a serious risk of physical, mental and moral destruction.

The teaching given in this way varies in character as much as in price. Twaddle about "our Most Ancient Elder Brother, Prince Rameses" and a strange jumble of Theosophy and Spiritualism—in which Theosophy gets much the worst of it—can nearly always be met with. Other pseudo-occultists teach a modified form of Hatha Yoga, advising concentration on the tip of the nose, on a picture hanging on the wall, or on a watch. This leads to self-hypnotism and in no case to more than physical and lower astral results, all of which are bad. It turns the force of the mind on to lower instead of higher planes. Advice is also given as to breathing: that one nostril should be closed; both closed; the other closed—as if the kingdom of heaven could be entered by self-suffocation! These practices render a man mediumistic and a mere sponge to all lower astral influences; they will in time give him heart-disease and probably make him insane.

One of the worst forms these teachings assume is in dealings with other men and women, for explicit directions are given in several of these organizations for hypnotizing people at a distance. A business man is advised to call up the "astral body" of his customer and to think to it in a certain way, as a result of which larger orders are guaranteed. On entering a room in which business is to be conducted the student is to think along lines that will lead to his own success and to the confusion of the person with whom he is dealing. All of this is Black Magic and

every Theosophist should wage a merciless war against it. Such practices only end in one way: in the destruction of any one who attemps to pursue them. The black and poisonous force that is liberated by efforts of this sort, reäcts with fatal violence, and moral, mental and physical ruin must inevitably result in the course of a few years. It is not necessary to touch upon some of the still more loathsome practices recommended in a few of these organizations. They bear their own condemnation on their face.

A rumor has reached America that a prominent lady member of the Society whose headquarters are at Adyar, intends to take advantage of the Crusade to make a tour round this country and if possible convert the American Theosophists to a belief in Mr. Judge's alleged "fraudulent methods." This tour is to be conducted by a professional lecturing agent. The entire manœuvre shows a lamentable lack of appreciation of the American national character, and still more of the character of those who supported Mr. Judge during his life-time. The last Convention of the T. S. A. should have been a lesson to Mr. Judge's enemies. It should at least have shown the utter futility of attempting to destroy a faith that was well founded and which is not to be shaken by any wind, from any quarter. The presence or absence of the Crusaders will not make the slightest difference in this respect. Those who stood the test before are still standing on their own feet; they then upheld principles, not persons, and do so still. And though W. Q. Judge is no longer with us and cannot answer his enemies, his friends are better able to defend him, than at any time in the past, seeing that they are now in possession of all of that evidence which he held back because he preferred silence to self-defense and preferred to suffer rather than give suffering to others.

This rumor, which appears to be based upon fact, can well be let go and left to time to deal with as time alone knows how. There is work to do.

E. T. H.

THE MORNING-STAR OF THE MYSTERIES.

Full of Zeus are all the streets and the markets of man; full of Him is the sea, and the harbors.—ARATUS.

THIS may be an age of civilization, but an age of beauty it certainly is not, nor of art, nor of poetry, nor of romance, nor of earnestness, nor of devotion. It is a prosaic age, a cycle of the commonplace, an æon of the humdrum. Dullness reigns over religion, in the Kingdom of the Smug; imagination is exiled, and without imagination there can be no exaltation of the soul, no real aspiration. Even our modern books on the Ancient Wisdom have gained in clearness only by the sacrifice of beauty, by denuding spiritual truths of the veils that give loveliness, and by substituting for the Mighty Mother a lifeless lay-figure. The shining forms of Goddesses and Gods are gone; and our devotions are to be paid to a hierarchy of "forces" and "vibrations."

Truths that in times of old had but to be shadowed forth in alluring allegories to minds that marvelled and understood, or whispered at low breath to all-attentive ears, now have to be bawled loudly, and worded in a wooden way, to a race that has lost the love of the marvellous and knows not the meaning of mystery. But this is a fault of the times, and not of the Teachers, who have had to use the only method of expression that would appeal to men in these days.

How bitterly the soul of every mystic, every occultist, revolts against the unsightliness of things modern, was shown even by H. P. B. in the last article she wrote, shortly before she died, "Civilization the Death of Art and Beauty." Yet this dreariness of the outer life may serve the purposes of the soul; teaching us to recognize the Holy Breath even in things ugly of exterior, to hear the Great Tone murmuring in "all the streets and the markets of man" as well as in the wind-swept forest or on the wave-washed shore.

In his recognition of the presence of the Divine in all things, and in his patient acceptance of existing conditions, lay the strength of William Q. Judge. Memories of the ancient glories of mankind were his, and visions still more glorious of man's distant future; yet he worked contentedly with the homely materials at hand, told the old truths in a new way adapted to the times, simply, unpretentiously, and neither offending against the spirit of the age nor making those truths appear commonplace and ignoble. He knew the workings of the human heart and mind apart from all the changing conditions of civilizations; and he reconciled the dreamy mysticism of the East with the surging activity of the West.

Ignoring the external phases of life, he strove, not to bring about a return to the ancient order of things, but to restore the essential principles of religion which had become obscured in this age of transition, so that out of the confused elements of the mighty West a nobler system might be formed, and a loftier temple to Truth be builded, than ever Antiquity knew.

To this end he patiently toiled and taught, unweariedly. Against all the adverse conditions of this crude age of conflicting forces, against the treachery of friends, and against the opposition of the powers that war against man's spiritual progress, he finished the work that was given him to do, even though the results of that work still lie in the distant future.

When the Gnosis is known once more among men; when the temple of the Mysteries is restored; when, turning from all eidolons, men become as of old, adorers of the Beautiful, the True, and find within themselves that divine nature which this dark age has hidden, then it will be recognized that the strong hand of William Q. Judge prepared the ground and gathered the material for that mystic temple for which any building of marble or granite can be no more than a symbol.

In his death he triumphed. As, in many an ancient legend, the dead hero becomes a star in the heavens, so in the apotheosis of this hero let us see the star that foretells the Dawn of a new day of the Sacred Mysteries on this the newest and yet the oldest of earth's continents.

JAMES M. PRYSE.

"BEST LUCK. AS EVER, W. Q. J."

So ended the last of many messages received from my true Friend and Comrade. And not long ago he wrote:

"So, let us shake again with the confidence born from the knowledge of the wisdom of the unseen leaders, and we go forth separately once more and again to work if even not to meet until another incarnation is ours. But meeting then we shall be all the stronger for having kept faith now. With best love, as ever, Judge."

This was the keynote of the relation which existed between us from the start, and that relation began before I clasped his hand for the first time in this life. No misunderstanding ever occurred to interrupt the steady stream of loyalty and strength which constantly flowed from his great heart to mine. He always took me for more than I could fathom; and that, too, I later learned was his way of lifting all toward himself.

For years we worked together, unseen as yet to each other except in

other ways, and thus a bond existed between us which, as he said himself, was begun and cemented long ago. I knew it was true. And so, upon that plane we knew each other and worked on toward the same distant goal. He, ever the leader; I, often an unworthy follower. And though I often stumbled as I labored up heights that he scaled with ease, because he knew the path so well, yet he ever led on with an unflagging zeal which never failed to inspire me with the spirit of courage and emulation. That path led on and upward into the very mists of mystery itself, but faith in him, inspired by his own great loyalty, never wavered. His loyalty to the "unseen leaders" was supreme. How then, could he other than infuse all who knew him, and who through him knew them, with less than his own faith in them and the law they lived but to serve?

That was the secret of his potent power over others. It was like the lode-star which never wavers in its steady beams even in storms that jar the worlds. And so, I began to faintly understand and feel the potency which gave to the great ones of all the ages, the power to liberate men from thraldom—that mystic potency of a great sacrificial love for all that lives.

It was he who wrote in an hour when human passion was wildly rampant, when poisoned shafts were piercing his very vitals, and when life blood was fast flowing from cruel wounds—it was he who then wrote: "*Shut no one out of the heart, but work on!*" That was the hour of his supreme sacrifice and triumph, for then that great soul won a victory before which the martial conquests of earth's greatest conquerors are as nothing. From that time on, he was no longer man, but "become like the fixed star in highest heaven, a bright celestial orb that shines from out the spatial depths for all, save for itself."

The part played in the changing drama of human existence by the personality, William Q. Judge, has disappeared forever, and never more shall that outer garb be known to us. But the example set by that great soul, the high ideal realized and firmly fixed before the world by his life, the great renunciation he accomplished, and the help he thus won the right to give,—these remain, vouchsafed as a sacred heritage to all who strive and work on, and as a sure prophecy of individual attainment. We must "Grieve neither for the dead nor for the living," but accept and perform the office of soldiers whose superior duty is war,—war against the powers of darkness, and constant conflict for the ultimate triumph of the hosts of light.

The star that rose in the east æons ago, still burns with a never-failing glory. The "wise men of the east," still journey to the manger where is reborn one of the sons of men. And that mystic rebirth—the death of self, the birth of SELF—once attained, allies the new-born to the

lodge to which belongs our transformed elder brother. Thus only will he be known as we become like him, and only fierce conflict and long struggle will yield the knowledge.

"Act then, all ye who fail and suffer, act like him." "So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother."

ALLEN GRIFFITHS.

TEACHER AND FRIEND.

To most Westerners the XIXth Century has been and is the age of common-sense and scientific accuracy. The tales of fairyland and of the knights of old are pleasing stories for childhood. The stories of King Arthur and the Knights of the Round Table, of Sir Gallahad and the mystic quest, may be good subjects to delight children or for poets to celebrate in idyll and song, but in sober truth—such is the verdict—the science of things has naught to do with them. History may tell us that no doubt such a hero as Cucullain of Ireland actually lived but that it would be folly to believe all that tradition tells of his valorous deeds. So too, history allows existence to Cagliostro and St. Germain but of course—historically, that is—these men never did the marvellous things related of them but were impostors and charlatans. Modern science, alas, is not the science of life, but of *things*, of externals apart from the living verities of which they are but the phenomena; and modern history has given us but the husk of the doings of men; the wheat is not there, living men are not there portrayed. If we wish to know the *living* men of the past we must turn to tradition and legend handed down from generation to generation and here and there recorded in the writings of some ancient—not modern and scientifically accurate—historian.

What will be the verdict of history on the lives of H. P. Blavatsky and W. Q. Judge? What verdict has already been given on their work by the world? Whatever may be the verdict of the future, we who have known H. P. B. and W. Q. J. know also how little understood these two great souls have been during their lives. Yet it is from this misunderstanding and misinterpretation of them and their work by the world at large and by the accurate scientists of to-day that in the ordinary course of events, if we may judge from the past, the historical verdict of the future will be drawn.

But, thank heaven! a living tradition will also be handed down for the generations to come and will serve as incentive for renewed effort in the future, to ourselves maybe when we come again to this earth, awakening again the inner recognition of them in our hearts and the strong desire to help humanity and to serve even as they served.

It is not however always safe to foretell the future merely in accordance with the record of the outer experience of a few hundred years, and perhaps the science of *things* will some day become a "lost art" and the history of the husks of life a forgotten language, giving place once again —for it has not always held sway—to living tradition. This rests largely with us, the members of the T. S., and, if we continue the work which H. P. B. and W. Q. J. have begun, not only will their names live in the heart of humanity but the tradition and memory of their deeds and teachings in the far past, in age after age, century after century, as Warrior, Philosopher or Seer, will revive once more; and also, with that memory, will come again the knowledge of the divine heritage and powers of man and the strength to achieve.

There may be some who do not know that W. Q. Judge wrote under several other names, two of which were Bryan Kinnavan and William Brehon. Anyone may see for himself how distinctive was the style of each of these assumed(?) characters. And, maybe, if you have intuition, Bryan Kinnavan may tell you some of the events which happened in previous lives to him whom we knew in this life as William Q. Judge.

Most of us who came into close association with W. Q. J. used to speak of him as the Chief, and here I wish to speak of the Chief as a Teacher, for there were hundreds in the T. S. who looked upon and wrote to him as such. I speak particularly of this as I acted as his private secretary in such matters. Never have I known the Chief to turn a deaf ear to an earnest student or to disregard a sincere question. And also never did he try to mystify his pupils and never did he parade his greater knowledge. And yet many asking out of mere curiosity have had pretty severe treatment and those who came to him merely to criticise rarely saw the strong pure light which shone out of his eyes to encourage those who came to him for aid. I know there were some who for a time felt very bitter against the Chief because of his first treatment of them, but such a feeling did not usually last long, but gave place to love and to an understanding of the wisdom of that treatment.

We all know how large a part conventionality and social pretence play in our lives and we must know too that unless the thick veils which have thus grown over the soul be torn aside we can never see anything but distorted images and can never truly know ourselves or the world around us.

In all cases it seems to have been the Chief's desire to help those who

came to him to break through these veils, and many and many a time has he pushed against some little—or great—idiosyncrasy of conventionality, pride, self-esteem or temper until the breaking point has been reached and there has been an outburst on the part of the poor visitor. Yet the Chief did all this wisely, kindly, and when the outburst came so that one could see one's self face to face, and what latent possibilities, both good and bad, one had in one's self, then too came the wise counsel and a greeting to the very soul.

In fact W. Q. J.'s method seemed always to be to help us to help ourselves, to know ourselves, to understand our own imperfections and also to know our own possibilities. He and H. P. B. were alike in this as in many other respects. No one could be with either for any length of time —sometimes one visit was enough—without showing his or her real character. It was as though such an one were brought face to face with himself and saw himself stripped of his mask and of all conventionality and pretence. Some, however, refused to profit by this, preferring still to pretend to the world to be what they were not, and some afterwards charged H. P. B. and W. Q. J. with all the evil which was in their own natures and which had they had the courage to acknowledge and face it, they might have conquered for ever, by the aid offered them by these great souls. It must not be thought that in such cases only the bad side of the nature was displayed, but also the possibilities for good and an incentive given to put these into action. The real nature whatever it was showed itself.

Others may perhaps speak of the occult phenomena, and there were many such, performed by the Chief, but let me say that the Chief showed himself an Occultist, an Adept, in the complete knowledge of men which he possessed and in the aid which he gave, adapted to the peculiar needs of each.

For courage and fearlessness, for indomitable will and untiring energy, for unflinching performance of duty, for self-sacrificing love for the Society, whose great object is the uplifting of humanity, I have not met the equal of our Chief. More than that, he with H. P. B. stand out and in later centuries will stand out as two of the Great Souls of the ages, as two of the helpers, saviours, friends, of humanity.

Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity. We have had one of the great heroes of the world with us and I count it the greatest of privileges to have served under him and to know him as my Friend.

JOSEPH H. FUSSELL.

A TRIBUTE.

WITH our loss and sorrow so very recent, it is difficult for those who dearly loved him, to write much of Mr. Judge. Silence best expresses what we feel, and yet it surely is most fitting that each should try to lay upon his grave some tribute of homage and affection.

What he was to one of his pupils, I believe he was to all,—so wide-reaching was his sympathy, so deep his understanding of each heart,—and I but voice the feeling of hundreds all over the world when I say that we mourn the tenderest of friends, the wisest of counsellors, the bravest and noblest of leaders. What a man was this, to have been such, to people of so widely varying nationalities, opinions and beliefs,—to have drawn them all to him by the power of his love,—and in so doing, to have brought them closer to each other. There was no difficulty he would not take infinite pains to unravel, no sore spot in the heart he did not sense and strive to heal.

And, with all, the constant training went on, the watchfulness which never flagged, the developing here, the pruning there, all so wisely and so kindly done. But, in truth, we have not lost this; we have but lost the outer expression of it. He loved us too much ever to desert us; and this knowledge gives us a world of comfort. So that we rise from our grief with a stronger purpose, a renewed zeal, and a determination to show forth in our lives the teachings he gave, and to carry on the work for which he so heroically lived and died.

G. L. G.

PAUL THE INITIATE.

Jesus and Paul are not dead; they are very well alive.—EMERSON, *Nominalist and Realist.*

HERE is a pretty figure of ecclesiastical humor: An edition of the Sacred Books of Jew and Christian was once published in Hebrew and Greek and Latin. The latter, in the reading of the Vulgate, held the centre of the page. The original tongues were on the right hand and the left. "Behold Christ crucified between two thieves!" said the orthodox lovers of the Latin version.

We may fitly apply this figure of pure theology to the works of Paul

the Messenger, they are crucified between two thieves. On the left hand the *Acts of the Apostles*, on the right, the *Epistle to the Hebrews*, have stolen away the true understanding of his life and teaching.

The *Acts of the Apostles* has substituted another order, and which is even more important, quite another complexion of events, for the vivid pieces of history and reminiscence that Paul gives in his letters ; and this substitution covers the whole period of his life, from the days of his initiation onwards It is very likely that tradition speaks truth in saying that the anonymous author of the *Acts* and the "well-loved doctor, Loukas (or Loukanos)" [λουκανος], of Paul's letters are the same person; it is quite probable that he tries to record what he heard in conversation with Paul himself. None the less is it quite impossible to reconcile the outwård order of events, for example, the visits to Jerusalem, which this anonymous author gives, with the order Paul himself gives ; and which is even more striking, the complete difference in color which the great Messenger and his nameless follower give to the same things.

Paul "energizes powers" in his pupils; his anonymous biographer makes him "work miracles among them." Paul is "enlightened" as to some deep problem in spiritual things; his follower, in the *Acts*, makes him "see a bright light" in the sky. Paul hears "words unspeakable" ; his biographer immediately proceeds to tell us what they were. Paul is busy with the teaching of the Christos, the Master, the Spirit, "for the Master is the Spirit," to quote his own words; the author of the *Acts* is busy with the thaumaturgic apotheosis of a personal god, and many other things which no man can verify. And so it goes on all through, and through it all the author of the *Acts* sincerely believes that he and Paul are talking the same language, and most honestly seeks to do Paul service.

In just the same way, Paul's teaching is done much wrong by the equally nameless author of the *Epistle to the Hebrews*. Who first suggested that this tract was Paul's, it is difficult to say. Who wrote it, whether Barnabas, or Apollos, the "eloquent man, mighty in the scriptures," it is impossible to tell. But it is now admitted on every hand, even by theologians whose views for the most part are quite mediæval, that this letter is not Paul's. Now the author of this *Epistle to the Hebrews* is a born theologian ; that is to say, he is a worthy man suffering from an enormous excess of discursive reason applied to a series of documents, almost everything important about which is "believed and taken for granted," not "weighed and considered." A great theologian, a man of covenants and testaments, of miracles and dispensations, of apt quotation and skillful arguments, an "eloquent man, mighty in the scriptures," whether Apollos or another : such is the nameless writer to

the Hebrews. If Paul himself were no more than this, we should have little enough to say of him.

Well, this eloquent man's theology is, in reality, as different as can be from Paul's teaching; for Paul's teaching is not theology at all, but the science of real life. Yet the theologian with his texts and arguments, has almost completely succeeded in standing in front of Paul, and concealing Paul from sight, so that his doctrines pass for Paul's; and no place is left in our minds for Paul's real doctrines, for the reason that we think we have them already, whereas, in reality, we have only the doctrines of a nameless theologian, who once upon a time wrote a letter to the Hebrews.

Let us take two striking instances, to show that the pictures which our memories and imaginations hold about Paul are not Paul at all, but one or another of his two anonymous friends and quite involuntary misrepresenters: first, the narrative of Paul's "conversion," as it is called. Now, to begin with, the author of the *Acts* has given us no less than three different accounts of this remarkable event, all rich in thaumaturgic detail and dramatic coloring: but, unhappily, the thaumaturgy of one account is quite irreconcilable with the thaumaturgy of another, in spite of all the kindly efforts of well-meaning scribes to make them as uniform as possible, by transposing events from one account to the other. Then again, if we join all three versions of this event, as they occur in the *Acts*, into a single uniform story, we shall have a complete picture, it is true, but a picture utterly different from the narrative Paul himself has left in one of his letters. Yet everyone's imagination holds to the narrative of the *Acts*, and hardly anyone realizes the fact that we have Paul's own account of this event, in his letter to his pupils in Galatia, and that his version puts a totally different color over the whole matter. Thus Paul is robbed by the friend on his left.

If this is the most striking piece of history connected with Paul, most people will say that his most striking piece of teaching is the famous definition of faith,—"the substance of things hoped for, the evidence of things not seen." Yet this definition is not Paul's at all; on the contrary, it was evolved by the "eloquent man, mighty in the scriptures," who wrote anonymously to the Hebrews. Paul used the same word, *pistis* [πιστις], which is here and elsewhere translated "faith," but he meant by it something entirely different, something not in the least like belief or credulity, something quite definitely recognized in the science of real life, from time immemorial. Thus Paul is misrepresented by the theologian on his right.

Just as is the case with these two striking examples, so is it with the whole popular idea of Paul; the popular mind has added the theology of the *Epistle to the Hebrews*, which Paul never wrote, to the history in

the *Acts*, which Paul everywhere diverges from and contradicts, in spirit even more than in letter; and, having made up this composite picture, the popular mind has called the result Paul, and there the matter ends. Thus, as we say, is Paul robbed by his two friends.

Having pointed this out, we might be well contented to let the matter rest, were it not that theologian and thaumaturgist, having once caught the sage of Tarsus in their toils, have never let him go again, but hold him fast unto this day. We may easily demonstrate this. The pretty piece of theological humor we began by recording, is not yet four hundred years old, and it was only ninety years after its triumphant appearance on the scene that the "authorized version" of the writings, among which Paul's letters are preserved, received its authentication. And these ninety years were not such as to improve the excellent theological spirit which that figure of the "two thieves," applied to the Greek and Hebrew scriptures, so well illustrates.

Quite the contrary, they were ninety years of the fiercest polemic and controversy, of wild strife and hatred of that particular kind called theological; and, after ninety years spent in that way, people were not in quite the right spirit to translate the very difficult documents which they so boldly took in hand, including the letters of Paul the Initiate, with their teaching of real life, which these good people had no idea of at all. Hence they filled their translations with theology and thaumaturgy, with the result that all their vocabulary, of "testament," "atonement," "justification," "sin," and "righteousness," to say nothing of "predestination," "effectual calling," and "grace," is as misleading as possible, and, to get at Paul's real thought we must get rid of all this, and go back once more to his own words.

This is excellently worth doing, because, as we have said, Paul is an Initiate, an initiate in real life,—the only thing, after all, into which it is seriously worth being initiated. We recognize Paul's title, because he teaches exactly what all the masters of real life have taught; and because he quite evidently teaches it from his own knowledge, having gained that knowledge himself, by his own enlightenment.

For there is this quite peculiar mark of the masters in real life, which distinguishes them completely from the doctors of appearance,—they all teach the same thing, and they have all verified it for themselves, and speak from first-hand knowledge.

Now, this thing they teach is a matter quite simple in itself, but, by reason of the sophistry of our intellects and the futility of our wills, we find the utmost difficulty in learning it, and it is totally misunderstood ninety and nine times for once it is wholly, or even partially learned. Hence no people have been so misrepresented in this world as the masters of real life, who are in the world but not of the world; and it is

our bounden duty, as well as to our profit, to clear away this misrepresentation in every case, as far as our knowledge goes.

We see, therefore, how Paul the Initiate comes to be so totally misunderstood; we shall see in the sequel, what he really taught; what the science of real life, according to his account of it, is; what he meant by those words and thoughts of his which are in general so utterly misrepresented. C.

(*To be concluded.*)

THE THREE QUALITIES.

"Goodness," "Desire," and "Ignorance." These are the three qualities which spring from Nature and bind down the eternal embodied soul in the body.—*Bhagavad Gita.*

We daily meet with questions and answers in theosophical literature in which the problems of virtue and morality are discussed from very opposite points of view, resulting in differences of opinion, that could not be reconciled with each other, if it were not for the fact that a thing looks different according to the aspect we take of it, and that therefore of two opposite opinions each may be right in its own way. This goes to show that for the purpose of judging a thing correctly, it would be wise to regard it in all of its aspects and not merely in one or two. Thus, for instance, if it is said that a *yogi* looks with indifference upon the things of this world, one man imagines such a *yogi* sitting with stupid indifference in his den, being entirely ignorant of what is going on in the world and persuading himself that he did not want to know it anyhow. Another fancies such a *yogi* as being a person thinking himself superior to all the world and being so full of self-conceit that he really cares about nothing except his own person. A third one will in his imagination find the *yogi* to be a person who for fear of losing his chances in heaven, will submit to the torture of being extremely lonely in this world and will put up with a great many disagreeable situations, expecting that he will be recompensed for all his pains and worry in the next world.

Now all the speculations about such things could be avoided and the problems made easy if we would always take into consideration the fact that all the modes of thinking and all the actions of mankind spring, as it is taught in the *Bhagavad Gita*, from one or more of the three great *Gunas* or motives, and that each thought and act receives its character from them. We would then at once see that indifference in regard to the things of this world may spring either from *Sattwa*, "goodness," from

Rajas, "desire," or from *Tamas*, "darkness" or "ignorance," and that such indifference may be praiseworthy, or ridiculous or foolish, according to the motive from which it springs.

Sattwa has been translated "goodness," which implies unselfishness and the recognition of truth; for without these two qualities nothing is really good. Goodness that springs from stupidity is not to be recommended, nor that which originates in a selfish desire for reward. It would therefore be perhaps better to translate *sattwa* as "wisdom," *i. e.*, the recognition of truth.

Rajas means "passion," desire or greed for something that one wishes to obtain, and is therefore the product of selfishness.

Tamas means "darkness" or "ignorance." A man who does no evil because he does not know how to do it, is not to be admired on that account and deserves no merit. The cause of his inaction is "ignorance," and "ignorance" is not good. The man is good who abstains from doing evil, even when he might thereby profit, or who does good from his love of goodness, or because he recognizes the real nature of evil. If we consider human thoughts, and acts, virtues and vices under these three different aspects, we shall at once see what is to be recommended and what is not, and thus we shall avoid many difficulties that trouble the investigator.

Let us for instance consider one of the greatest motive powers in man, namely, "love," in its threefold aspect.

Tamas refers to the inability to recognize the true, the beautiful and the good. From this springs delusion, perverted judgment and folly. "Love" that springs from *Tamas* is therefore "love" for something that is unworthy of being loved, or for something detestable, which is mistaken to be good. If for instance, a woman marries a fool because of his bearing the title of a nobleman or on account of his wearing brass buttons on his coat, such a marriage is the result of *Tamas*, because she mistakes the title or the buttons for the man.

"Love" which springs from *Rajas* is that which springs from the desire for possession. It is the self which desires this or that object and the real end of such "love" is the self, although it may be and often is mixed up with a higher kind of "love" having a different motive. Thus, if a man marries a woman for the sake of obtaining some one to attend to his comfort, it is because he loves his comfort above all, although he may have at the same time a certain amount of unselfish "love" for the woman, and, if he afterwards finds himself disappointed in her, he may know that there was also a good deal of *Tamas* which entered into his "love."

"Love" which springs from *Sattwa*, *i. e.*, from the recognition of truth, is quite a different thing. If nothing else but *Sattwa* enters into it,

the matter of possession will not come into consideration at all. Desire springs from the perception of a desirable object; pure "love" is a self-born and self existent power, needing for its existence no object besides its own self. As the sun would shine, even if there were nothing upon which to shed its light; so spiritual "love" is all sufficient in itself. An object will be required for its outward revelation, but it is the object that requires the influence of "love," and not "love" itself needing an object. "Love" that springs from the realization of truth is identical with self-knowledge, because self-knowledge is supreme wisdom. This self-knowledge requires no other object besides its own self, but that self includes everything in the universe. Thus real "love" is the love of "love" for its own divine self, which embraces everything, and there is no room in it for the presence of indifference in regard to anything, however small, that has any real existence.

Seen in this light the so-called indifference of the *yogi* spoken of above assumes quite a new aspect. He could not be a *yogi* if he were not penetrated by "love," but his "love" springs from "wisdom" and not from "ignorance" or "greed." Instead of loving nothing or being only in love with himself, he in fact loves everything that has any real existence, and cannot help loving it, because he recognizes the oneness of the eternal reality in all things and therefore the essence of every individual thing as his own Self. The *yogi* is indifferent to nothing except to that which is illusive and has no real existence, and he could not be otherwise than indifferent to that, because he is above it and recognizes its nothingness.

A true occultist is not indifferent to his wife, his family or his people, the human or animal kingdoms, or anything else. He is not a pious crank that sneaks about with mournful looks, whose heart is full of fear for the salvation of his beloved self, his mind full of discontent and his mouth full of sanctimonious unctuosity. He is an upright character, capable of loving objects as much as one about to be married would love his bride. The fire of his "love" is so strong in fact that it not only fills the objects toward which it is directed, but reaches beyond them, embracing heaven and earth, and even extending to the throne of the supreme.

Thus by taking into consideration the three *Gunas* or "qualities" from which all mental states originate, we may examine each virtue and behold it in its three different aspects, a practice which is highly instructive and which everybody may exercise for himself.

F. HARTMANN.

RICHARD WAGNER'S MUSIC DRAMAS.

II.—THE FLYING DUTCHMAN.

It has already been pointed out in the previous article that Wagner's work, like that of all true artists, is in one aspect the expression of his own inner development. It will be well, therefore, in approaching the subject of his first mystical drama, briefly to trace the events of his early life which led up to the point where the mysterious figure of the lonely seaman first presented itself appealingly to his inner gaze.*

Wilhelm Richard Wagner was born of humble parents, at Leipzig, on May 22d, 1813, and began to sketch out tragedies on the model of the Greeks, at the age of eleven. He also learnt English in order to study Shakespeare, and wrote a grand tragedy which was "almost nothing but a medley of *Hamlet* and *King Lear*. Two-and-forty human beings died in the course of this piece," he remarks, "and I found myself compelled, in its working-out, to call the greater number back as ghosts, since otherwise I should have been short of characters for my last act." A little later he heard Beethoven's music to Gœthe's *Egmont* and it made such a profound impression upon him that he promptly determined to become a musician in order to provide his "now completed tragedy with suchlike music." In his sixteenth year he "was on fire with the maddest mysticism" and had visions by day in semi-slumber in which the Keynote, Third, and Dominant of the scale took on living form and revealed to him "their mighty meaning."

At eighteen no one had a better knowledge of Beethoven's works, and such was his application to the study of theory that he soon mastered all the technical difficulties of composition. He married an actress at the age of twenty-six and became shortly afterwards musical director of the theatre at Riga. During his leisure he began to sketch an opera of the largest dimensions, based on Bulwer Lytton's *Rienzi*, with which he hoped to win fame at Paris. He also about this time came across Heine's version of *The Flying Dutchman*, which at once exercised a weird fascination over him, though not till later did it acquire an insistent force.

Rienzi and the fame it might bring him was the greater attraction and he followed the conventional operatic lines only, striving to outdo in magnificence all that had hitherto been attempted. Yet he felt a genuine sympathy for the Roman Tribune, and there are many fine passages in the work which foreshadow his future genius. When it was nearly finished he set off for Paris by sea and the stormy passage he encountered

* The quotations which follow are Wagner's own words.—B. C.

brought the figure of the Flying Dutchman vividly before his mind once more. "From my own plight," he writes, "he won a psychic force; from the storms, the billows, the sailors' shouts and the rock-bound Northern shore, a physiognomy and color." These impressions receded for a time before the glittering show of Paris, but the refusal of *Rienzi* and the poverty and dejection which followed threw him back on his inner self where the true artist lay hidden. He thus describes the transition period of his career:—

"It was a sorrowful mirth—the mood to which I then was turned; it bore me the long since brooding Flying Dutchman. . .

"This was the first Folk-poem that forced its way into my heart and called on me as man and artist to point its meaning and mould it in a work of art. From here begins my career as *poet* and my farewell to the mere concoctor of opera-texts.

"My course was new; it was bidden me by my inner mood, and forced upon me by the pressing need to impart this mood to others. In order to enfranchise myself from within outwards, *i. e.*, to address myself to the understanding of like-feeling men, I was driven to strike out for myself, as artist, a path as yet not pointed me by any outward experience; and that which drives a man hereto is Necessity, deeply felt, incognizable by the practical reason, but overmastering Necessity."

What, then, is this Flying Dutchman? Wagner tells us that in him the "Spirit of the Folk" has effected a blend of the characters of Ulysses and the Wandering Jew, and that they all symbolize the weary Soul tossed hither and thither on the waves of earthly experience. As the embodiment of the "Will to Live" this Dutchman has sworn that he will round the Cape despite a fearful gale, and has thus brought upon himself the Curse that he shall battle with the unresting waves for ever.

The Phantom Ship with blood-red sails may well stand for the body we inhabit on this plane of "illusion" with its propelling forces of desire and passion. But every seven years the wanderer may go ashore and seek redemption from the Curse at the hands of a woman "faithful unto death,"—the "Will to Die." Wagner significantly says that it is the "yearning for death that spurs him on to seek this woman." Voyage after voyage in the Phantom Ship; incarnation after incarnation, and the "Will to Live" is nearly exhausted. The Drama opens as the Dutchman draws near for the last time to the haven where he will at length find rest.

The Overture prepares us for what is coming in wondrous and eloquent tone-language. It opens with the Curse *motif;* a bare fifth on the keynote and dominant, accompanied by stormy wind and raging sea which presently die down, and the beautiful *motif* of Redemption steals gently forth, soon to be lost again in the roar of the storm as the listener

is prepared for what is to come. The storm is abating as the Phantom Ship drops her anchor in the Norwegian haven, and the Dutchman steps ashore once more. He has met on the voyage a native skipper, Daland, who, moved by his sad tale and tempted by his wealth, has agreed that his daughter Senta *ein treues Weib* shall become his wife.

This Haven represents the inner shrine of the soul, the quiet spot where alone rest from the storms of life is found. Senta sits at home with her spinning maidens and gazes sadly at the portrait of the Dutchman which hangs on the wall, singing, in the tones of the Curse *motif*, of his unhappy fate; then, as she tells of her desire to save him, the beautiful Redemption *motif* is heard.

Presently her father arrives with his mysterious guest. The meeting is of the deepest significance; they stand gazing at each other transfixed; and here in the very first of his occult dramas Wagner gives us a hint of reincarnation, for the Dutchman breaks the silence with the words:

> "Like a faint vision through the dim past stealing,
> This maiden's face appears to me;"

And Senta murmurs:

> "Dwell I in worlds with wondrous fancies teeming?
> Is this a vision of the past?"

Yet even now, on the threshold of union with his higher nature, doubt of its divine power still harasses the earthly wanderer. But the motive is unselfish, for he fears to involve her in his doom. He endeavors to dissuade her, but she is immovable:

> "To whom my troth I give unfearing,
> I'll true be unto death."

Senta has a lover, Eric, with whom she now has a stormy interview. He represents "selfish desire," and bitterly resents her attachment to the stranger. The latter, intruding by accident, thinks Senta has betrayed him, and in the despair of doubt he rushes off to the ship, whose sails are already set. But the inner nature is now too strong; Senta follows him, and, in a supreme act of self-sacrifice, throws herself into the sea and breaks the spell.

The power of illusion is conquered: the Phantom Ship sinks with all her crew, and the glorified forms of Vanderdecken and Senta are seen rising from the waves, united in that "mystic death" which is but the birth of the soul into a higher state.

In the closing bars of the music we hear the Curse *motif*, changed by the addition of the major third, into a joyful shout of victory, as the now liberated Soul returns to the state of Unity from which it first emanated.

Such is a very brief epitome of this soul-stirring myth, moulded by a master-hand into a living work of art which must appeal to all.

BASIL CRUMP.

(*To be continued.*)

KINDNESS—BLACK MAGIC?

"THE Great Ones, "I recently read in an article by a valued friend, "say that kindness to preferred men is one form of black magic." No doubt it is so. Moreover, the same can be said in regard to countries, creeds, and races; and we only too often overlook the fact.

Habit, unreasoned custom, crystallization of any sort, are black magic. For all these tie down the activities of our mind to this place, or to that form of thought, to this family, or that school of science, blinding us to the true aspects of everything and everybody else. Theosophists especially ought constantly to be on the look out for this danger, otherwise they might only exchange string for wire, in their endeavors to free their minds from the fetters which have belittled their life of thought and feeling only too long.

For, indeed, what black magic could be more fatal and pernicious than that by which our soul's life is prevented from seeking its own level in the regions above petty—petty when seen from this height—divisions into nations, communities, and religions, in the regions whence the only true "brotherhood of humanity" takes its source and vitality.

Mark Twain, in insisting that it is "much better to say 'doncher,' instead of 'don't you,'" offers a very good illustration of the case. "In what way is it better, and is it better at all? Why, certainly! Don't you know that the one is American and the other English?" However, being what he really is, and what I, for one, always maintain him to be, that is, a true philosopher in disguise, the great American laughter-manufacturer is not taken in by his own argument. But in this world there exist crowds of people who *are;* in fact, who spend their lifetimes under the dominion of arguments of about the same force and justice, and are proud of it.

Instead of trying to get round and, finally, to get rid of, the sharp angles of our national and tribal bringing up, we always are only too ready to accentuate the difference, being in most cases quite sincere in our belief that our ways of doing our hair or using our knives and forks are "much better" than our neighbours.

Have we not all known French people, who were born, have lived, and are going to die, under the delusion that, "thirty miles from Paris—the end of the world, my dear!"

Have I not quite recently met a most kindhearted English lady, who said: "Mary is going out to Russia as governess, poor girl. Never to see any fresh English faces; always those Russians around her. Horrible! Is it not?"

Has not a Russian author, a high-minded and large-hearted man otherwise, written in perfect good faith: "English stomachs and English hearts are tinned inside. Any man would have staggered under this blow, but Mr. X. was English." As if that made all the difference in the world.

Millions and millions of Russians think that "Germans are born sort of silly," and take great pride in speaking of the rest of Europe as "that putrid West." But then, as a sort of compensation, there never as yet lived a German, whether Austrian or Prussian, who was not profoundly, sacredly convinced that Russians, every single man of them, are a thievish, lazy, lying, drunken, good-for-nothing lot, and that, were Kaiser Wilhelm to turn his watchful eye away from them, they would soon enough reduce to utter ruin and desolation the flourishing industries and thriving cities of the only real civilized *Uebermensch*, who certainly is not French, nor English, either, but German.

Americans look down on Europeans, Europeans look down on Americans. And so is kept up the balance of the world's politics, the world's peace and the world's good-will.

All these are instances of national vanity, prejudice and narrow mindedness and as such certainly are manifestations of the only truly formidable black magic, the name of which, harmless enough at first sight, is—crystallization of the human mind.

Kindness to preferred men and objects only, when manifested in individuals, is still more of a partiality,—from *pars*, division, otherwise called the heresy of separateness—and is still more dangerous to the health of the soul. Individual character and gifts, individual work and effort, can change the course of the great half blind power, which theosophical slang is in the habit of calling, national Karma, whereas national Karma acts on the individual but indirectly and weakly.

All the small children in Russia know and take a roguish delight in the story of the sly step-mother. This step-mother baked two cakes and gave one to each of her two step-sons, remarking: "See how I love you; my own little girl has no cake at all. But if you are good boys, each of you will give her half a cake." In spite of its apparent frivolity, this story goes well to show what black magic, real practical working black magic can do, and does every day of our lives in our own families and

hearts. And let it be remembered that this sort of black magic wants no magic circles, no blood of black hens and goats, and is only the more active for it.

But here we must stop and point out that all the above written, though true, is only relatively so. The absolutely true and the absolutely false do not exist in this world of ours; and people who think that they do always run the risk of destroying their future bread by pulling too zealously at the weeds.

Kindness to preferred persons is so very near affection for certain persons only. And the term *affection*, in its turn, infringes almost on the term *love*. The differences between the three really are so gradual as to be almost imperceptible. And so the disapproval that one of the Great Ones has shown towards "kindness for preferred persons only,"—that is condemnable partiality,—may possibly be mistaken for approval of the false, quasi-ascetic theory about the road to salvation lying through freedom from earthly ties, such as weakness, affection or even duty towards any of our fellow mortals.

We knew a man, and a very good man to all visible purposes, who was an enthusiastic lover of everything good and true, who generously and readily spent lots of money on theosophy and theosophists, who was to become a *Chela*—it was some time ago and the word was not tending as yet to become obsolete—and who, in short, to find Truth would willingly travel to Thibet and to many other places besides, if need be. However, after a few years' absence, with true sadness, I must own, for he was one of the preferred men on whom we were wont to work our black magic, we found him lost to our friendship. He had found out "things" about H. P. B. and was spreading the news freely and even zealously, outside; inside he was turned to bitterness and wrath. The small latent germ of sour leaven, we had always been aware of in his nature, had begun to work and soon all his stock of "the milk of human kindness" was embittered to the entire change of his tastes, habits and inclinations. And commenting on this particular sleight of hand trick of the great magician and juggler, "Self-Righteousness," I often think that it all was owing to the mistaken notion he had about Buddha preaching the doctrine of the righteous man *walking alone in this world like the rhinoceros*. I italicise these words, as they were the last I ever heard from this lost friend.

Patriotism and asceticism are both high sounding words, and what is more, they actually are high virtues, as indispensable to the interior economy of national and social life as cement and carbolic acid are indispensable in every well-regulated household. But as soon as they are practiced, the one to the extent of continual disharmony with the genius of every other nation, and the other to the extent of shrinking from the

bondage of every human feeling, they stop being virtues and become vices, though still bearing the high sounding names of patriotism and asceticism, and still making us proud to be their virtuous possessors and practicers.

And yet when they reach that stage, both patriotism and asceticism ought to be translated self-love. Self-love makes us hate going outside the enchanted circle of a host of people, who all have our defects, who all, more or less, reflect our own ridicules and prejudices, who all cook their eggs and do their hair in just the same way as ourselves. It is self-love, again, that forces a man to shrink from affection, which is only another word for duty and responsibility. One can easily see that it must be unpleasant for an ascetic, with high ideals and purposes, to see the weakness of his own mind made manifest by his too readily complying with the views of an erring friend, or his giving way to the whims and fancies of a sick wife.

Better not have any friends at all, than risk the discovery that you can't hold your own against them. Alas, lack of gentle firmness and perseverance is to be met with even amongst rhinoceroses, though they do walk alone, if we are to believe Buddha.

Seriously, I am very sorry to say, that, to my certain knowledge, the lost friend referred to above is not the only one to hold very erroneous views on asceticism. And a shock it really was, when I was given to understand the other day, that the words of one of the Great Ones about kindness to preferred men implied the doctrine of the "solitary-walking rhinoceros." However, I now recognize my mistake and know that His words mean nothing of the kind. But it took me some time to see that the fault was entirely my own, most of which time was spent sleeplessly in the small hours of the night. Hence this article.

Let my example remain solitary in this particular instance. Let all just men and women forever abstain from this insult to the wisdom and kindness of the truly Great Ones. Even merely mortal people when "firmly set on seeking the Eternal," know that our truth and our virtues are only relative, that even our truest love is doomed, for long ages as yet, to contain a certain percentage at least of sometimes criminal weakness and partiality.

But, all the same, God is still love. And whether we call it the Supreme, the Eternal, or the Unknowable, this Great Abyss of light, truth and bliss will always be attainable to human beings striving to understand it in four different ways: Philosophy, when met with the discoursive part of our reasoning; Mysticism, when conceived of with the help of our imaginations; Faith, when arrived at through the intuitional capacity of our minds; and, Love, the greatest of all, when won with its own weapon, the very spirit of our spiritual natures, the mys-

terious inner voice which speaks to us of the original and final oneness of all.

But "the truth we see is relative," and so is our love. Expanding from one life's experience into another, growing in scope and quality, it expands also our personal natures, making us truer and giving us more light. And life shall never stop its ministerings until there truly is but one flock and one shepherd, until we love all things and all men with a purer and firmer fervor, than that we, at present, can give only to our dearest and nearest.

This time is still far from being reached. Partial lights are our lot as yet, partial truth, and partial love.

But all the same, the mother who is ever ready to give her life for *only* her own children, or the soldier who is always prepared to die for *only* his own country, sets a great power working. The name of this power is love, and it is woven of light, truth and future bliss, although it as yet so often resembles torture.

Our love for preferred men or even only for the ideas we have formed of these men, however erroneous the ideas might be, is right and good if we love self-forgetfully, if this love helps us to dispel the "black magic of self."

And, I suppose, true love is the only kind of "white magic" we are capable of practicing, so far.

VERA JOHNSTON.

QUESTIONS AND ANSWERS.

I. E.—Will THEOSOPHY please explain more fully the necessity for the Crusade?

ANS.—The necessity for the Crusade is the same as was the necessity for the Theosophical Movement in 1875, and as is the necessity for its continuance to-day. It is the need of humanity: the need for Brotherhood, not only between individuals but between nations; the need for light and hope and some explanation of, and a way to escape from, the awful suffering and degradation existing in this so-called age of enlightenment and civilization. These make the necessity for the Crusade as they made necessary the Theosophical Movement.

The Theosophical Society in America has accomplished much on this continent, so that Theosophy is gaining a hearing on all sides and among all classes. The seed which was planted here by H. B. Blavatsky and W. Q. Judge has sprung up and is bearing fruit. And Theosophy having taken deep root in America, there lies this injunction on us who are

members of the T. S. A.—not an injunction from any person or body of persons, but from Nature—"Freely ye have received, freely give!"

This year the T. S. A. has attained its majority and has entered upon a new cycle of work and new responsibilities. The attainment of majority, after twenty one years of life, is not an epoch chosen arbitrarily by man, but marks the beginning of a new cycle in which new forces begin to act and new duties and new relations are entered upon. What is true of an individual is true also of an organized body, and the T. S. A. has now the wider responsibilities and also the greater opportunities that arise from its coming of age. But besides this important epoch in the life and work of the T. S., we are approaching a greater and more important epoch in the life of humanity.

All students of Theosophy know what an important time the end of this century is, and no observer of human events can be unaware of the great tension existing all over the world and of the uncertainty and unrest felt by all nations. Men ask again and again what will be the outcome of it all, when will relief come? There is to-day no Brotherhood between nations, there is indeed very little between individuals. Surely, never was the message of Theosophy more needed in the world than it is to-day.

In America the future of Theosophy and the Theosophical Movement is assured, and the work already accomplished here has made possible this wider undertaking. Humanity needs help, needs light, needs Brotherhood: Theosophy alone can give these, and to the T. S. A. has been given the opportunity and the privilege of carrying the message of Theosophy around the world. J. H. F.

W. T. P.—I have very little time for study and when I do have time to spare my brain and body are generally so tired that I cannot study effectively, so that it seems impossible to make any progress. What can I do? I want to help others but cannot.

Ans.—Unfortunately the case of the questioner is a very common one. Very few members of the T. S. have time, not merely to study books, but for quiet thought and meditation. It is one of the greatest drawbacks of this age. All is hurry and bustle, everywhere there is the struggle on the one hand for existence and on the other for pleasure and between the two there seems no time left for the deeper, truer life of the soul. This is a general statement of our civilization as a whole, but it should not be forgotten that it is not necessarily true for individuals. Thank heaven it is not, and some of these individuals are to be found among those who have hard work to provide themselves and maybe others with the necessaries of life. If there be such who can live the life of the soul while seemingly in the whirl of the XIXth century, then surely we may be encouraged to at least make the attempt to do likewise.

But does the inner life require study, is study necessary if progress is to be made? I should answer, yes! but not necessarily study of books. I do not think that progress is to be attained by the study of books, though such study may be useful and of value. Many are debarred from the study of books but no one is debarred from the study of self. In the early days of the T. S. this advice was given to one of the members:—"Put away your books and think!" and certainly not many of us would be losers if we did more thinking and less reading.

The most important study is the study of one's own nature and true progress cannot come save through knowledge of self. We could learn much if we would carefully observe our emotions, tendencies of thought, and personal habits. If, for instance, we would watch our tendencies to anger or to provoke anger in others, watch how a mere word will often excite feelings of vanity or jealousy, we might learn how much depends upon our inner attitude and how much we can help others if we act from the standpoint of brotherliness and kind feeling.

Everyone, no matter what his occupation, can begin this study of himself and can accentuate his personal responsibility and by this means take the first step of true progress. All this too, if done from the right motive will help others. It is not so much in the big things as in the little things that we can help others. A great opportunity lies in the little things of life and the "Parable of the Talents" gives a true picture of the way that Nature rewards those who help others in the little things of life. "Because thou hast been faithful in a few things, I will make thee ruler over many things." J. H. F.

CORRESPONDENCE.

To the Editor of THEOSOPHY:—

Dear Sir,—In your issue for April I observe an article entitled "H. P. B. was not deserted by the Masters," in which certain statements are made concerning myself which it seems my plain duty to correct. I am represented as having said that "in the lifetime of H. P. B. and before the writing of the *Secret Doctrine* she was deserted by the Masters and was the prey of elementals and elemental forces." Also that I told Mme. Blavatsky "to her face . . . that she was a fraud in other directions."

I never said anything of the kind, and I never in my life called Mme. Blavatsky a "fraud."

The accusation is doubly absurd because for many years past and since before the period referred to I have had means of my own for knowing that Mme. Blavatsky had not been deserted by the Masters, and I know that she was in their care up to the last day of her life. That condition of things should not, it is true, be held to imply that every word Mme. Blavatsky wrote was inspired and that every statement she made was correct. No impression connected with the Theosophical movement can be more erroneous

than the notion that persons who may be in true psychic touch with the Masters are therefore guided by them in every act of their lives. Every one so circumstanced works under the law of individual responsibility and has abundant opportunity for making mistakes. Of this freedom Mme. Blavatsky availed herself largely, for example in connection with her unfortunate misapprehension of the teaching about the planetary chain. But I have dealt with that subject in other writings and do not seek to argue the quest on in your pages afresh.

It is to be regretted when Theosophical students are misled about the teachings of occult science in reference to cosmology, but after all the bearings of those teachings on individual spiritual progress concern us much more immediately. I merely write now to dissipate the delusion on which Mr. Judge's article is founded, and to express at the same time my great regret that his latest utterances concerning myself should have been colored by stories as to my sayings and mental attitude that were entirely untrue.

A. P. SINNETT.

London, May 6, 1896.

[I insert the above communication, in spite of the fact that Mr. Judge is no longer with us to answer Mr. Sinnett's objections to statements made in the article "H. P. B. was not Deserted by the Masters." I well know that if Mr. Judge had been alive he would have been most anxious to accept the statements made by Mr. Sinnett in the above letter, though I am also well aware that Mr. Judge's authority for his original position was Mme. H. P. Blavatsky herself.—ED.]

LITERARY NOTES.

LOTUSBLÜTEN for May opens with "The Golden Teachings of Pythagoras Considered Theosophically," continues "Karma," and "Fragments out of the Mysteries," and ends with an appreciative account of William Q. Judge.—[G.]

SPHINX for May contains "Man's Fate and the Stars," by Richard Weber, "Love and Self-Seeking," by Dr. Hartmann, and some translations.—[G.]

THE THEOSOPHIC ISIS for April and May. The April number contains two most appreciative notices of Mr. Judge, marked by that note of deep feeling which has characterized all that has been said of him. In addition to the "Study of the Secret Doctrine," Herbert Coryn contributes the article "Keep Open the Door." "In Deeper Dreamland," and the account of Cagliostro are finished.

The May number appears in a new cover, and best of all in the clearest and blackest of print. "Finding the Self" is another study from the *Secret Doctrine.* "Mind and Brain" contains much valuable and suggestive speculation, as does also "The Law of Cycles." We have some "Reviews" this month, and are promised notices of Lodges and activities in future issues.—[G.]

THE IRISH THEOSOPHIST for May. The continuation of the life of William Q. Judge forms the opening paper. "Eloquent, Just and Mighty Death," is one of those beautiful, soul-stirring articles which we know by its peculiar charm to be C. J.'s before we read the signature. Æ contributes an article on "Self Reliance" as well as a very lovely poem, "The Protest of Love," and Mrs. Johnston gives us a charming rendering of a Russian poem by Polonsky. Messrs. Dunlop and Dick write of the American Convention.—[G.]

THE THEOSOPHIST for May. "Old Diary Leaves" is chiefly concerned this month with a description of the writing and publishing of the *Buddhist Catechism.* There is an unusual number of translations and a description of some lectures by Mr. Mead. An unobjectionable notice of Mr. Judge's death and funeral, completes an unusally interesting number.—[G.]

We are very sorry to have to insert the following notice:

"I regret to have to inform the subscribers to the *English Theosophist* that that paper will no longer be published.

"I thank the subscribers sincerely for their past support, and will take an early opportunity of returning to each the balance of unexpired subscription. Fraternally,

W. A. BULMER."

The *English Theosophist* was an excellent little paper, and will be greatly missed by those accustomed to seeing it each month.—[G.]

THE LAMP for May opens with a brilliant article by Jasper Niemand, "Their Commandment," and is otherwise largely devoted to accounts of the Convention, including a notice of Mr. Wright's wedding.—[G.]

LUCIFER for May. The Editor's return is marked by her writing of the "Watch-Tower," which contains one very interesting note showing the progress Theosophy is making in the Sandwich Islands, the Bishop of Honolulu expressing anxiety over its spread in a report. Mr. Mead commences an article, "The Lives of the Later Platonists," which promises much interest. "Animal Reincarnation," opens a valuable discussion, and an article on "Sufism" demonstrates the fundamental oneness of its true teachings with the Wisdom Religion. Mr. Sinnett's "Letter to the American Section," is given, as well as Number II, of the admirable "Letters to a Catholic Priest." There is a note profoundly pathetic in the report of activities of the "American Section." —[G.]

THEOSOPHY IN AUSTRALASIA. This little magazine has earned a word of kind acknowledgment for the honest and truthful manner of its reference to Mr. Judge's death, and we hasten to express our appreciation of the feeling and good taste displayed.—[G.]

THE THEOSOPHICAL FORUM for April and May. The April number was very late having been held back for the report of the Convention. It also contains an account of Mr. Judge's cremation.

Questions and answers are resumed in the May number, and the most interesting discussion is on the relation between Theosophy and the popular forms of belief.—[G.]

THE METAPHYSICAL MAGAZINE. We are pleased to notice in the June number three articles by prominent Theosophists. "The Rosicrucian Brotherhood," by Alexander Wilder, "Karma in the Upanishads," by Charles Johnston, and "The Correlations of Spiritual Forces," by Dr. Hartmann.—[G.]

OURSELVES for April and May. This most excellent little paper maintains its standard as a magazine for the people. The articles are all good, those by S. G. P. Coryn and K. E. M. Cobbold especially so.—[G.]

THE SCIENCE OF LANGUAGE. Three lectures by F. Max Müller. Just as the materialist of to-day tells us that the idea of *soul* is superfluous and unnecessary in explaining man and consciousness, so Max Müller tries to show us that the idea of the existence of thought apart from speech is illogical and without foundation, and that thought is only an aspect of language. He sets before us a splendid array of facts to prove this point, and claims that language constitutes the real difference between the human and animal kingdoms. He points out the great value of Comparative Philology in the study of history, and shows us the necessity to modern scholarship of a deeper and more widespread study of Sanscrit. (The Open Court Pub. Co., Chicago. Price $.75).—[C.]

THE RELIGION OF SCIENCE, by Dr. Paul Carus. This book is an attempt to show the relation between Science and Religion. The greater part of it is in the form of question and answer, a sort of catechism in which many definitions are given. We cannot congratulate the author on his definitions or on his answers generally which seem too dogmatic. Such a reconstruction of Religion as is here attempted cannot but fail apart from the basic ideas of Karma and Reincarnation. In our opinion the best chapter in the book is *Christ and the Christians; a Contrast*, but the discussion on the nature of the soul is weak and leads to no conclusion. There are many good points brought forward in the book but taken as a whole it is unsatisfactory. (The Open Court Pub. Co., Chicago. Price $.50.)—[F.]

MIRROR OF THE MOVEMENT.

AMERICA.

THE H. P. B. BRANCH of New York has held its meetings as usual on Fridays and Sundays. At the Friday meetings, nearly all the members take part either by short speeches or by asking questions. Mr. James Pryse is a most welcome visitor at our branch and gave us two Sunday lectures in May, on the 17th, "The Return of the Mysteries," and on the 24th, "The Light of the Logos." May 30th, Mrs. Claude Falls Wright spoke before the Branch on "Freedom.' A large audience attended, several reporters were present, and flowers dropped in mysteriously from several unknown members. Music for the meeting was furnished by Mr. Semnacher. Mr. Wright was present and spoke at the close of the meeting on the importance of the work of those members who remain to carry on the Movement here while the Crusaders are away.

THE JACKSONVILLE (Fla.) T. S. held its first regular meeting Sunday, June 7th. F. A. Warner was elected President and Herbert Bradley Secretary and Treasurer. The Branch is a small one at present, but the members are in earnest and ready to carry on the work.

CENTRAL STATES COMMITTEE. Our last report gave only a general idea of the work in the Central States and its interests as represented at the Convention. This month we have received reports from Columbus, Dayton and Toledo, Ohio; Detroit and Grand Rapids, Mich.; Chicago (Wachtmeister and Loyalty Branches) and Englewood, Ill.; Denver, Colo.; and Rapid City, S. Dakota. All these branches report good work being done and increase in membership and attendance at meetings.

DENVER, Colo. The members here have met with great success from their efforts to have Theosophy ably presented at the Colorado Truth Congress recently held in their city. The President of the Congress, Mrs. Scott-Saxton, is an F. T. S., and among the speakers were Dr. Albert F. Abbott, Miss Alice J. Herring, both of the Denver Branch, and H. A. Gibson, of Los Angeles. The newspapers gave very good accounts, and much good has already resulted from this public presentation of Theosophy. The Denver Branch has moved into new rooms centrally located, new members have come in, and the attendance at the Branch meetings has doubled.

BURCHAM HARDING has come to the New York headquarters to assist in the office work, during the absence of the "Crusaders."

His trip southwards was very successful and good work was done everywhere among the Branches. A new Branch was formed at Baltimore, and the newspapers there which formerly would take no notice of Theosophy, printed long and favorable articles. At Washington, D. C., several new members were taken into the Branch during his stay, and new activities were inaugurated. Philadelphia has made a new start, new members have joined and the old ones are putting new energy into the work.

Mr. Harding next visited Onset Bay, Mass., one of the summer camps of the Spiritualists. Several lectures were given in a large hall whose free use was granted. Much discussion and some opposition arose, bringing out the distinctive difference between Theosophy and present-day Spiritualism. All but a few "dyed in the wool" phenomena hunters admitted that Theosophy supplied philosophically that which Spiritualists had for fifty years vainly sought to discover by means of phenomena. A class to study Theosophy has been begun in the settlement.

Mr. Harding lectured Saturday night, June 13th, in the central public square, Yonkers, N. Y. He spoke from a truck in the open air, having a very attentive audience.

THE PACIFIC COAST. At the second annual meeting of the P. C. Theosophical committee the old officers were re-elected: Dr. J. A. Anderson, president; Mrs. M. M. Thirds, secretary; and Julius Oettl, treasurer.

There was an average attendance of forty-two at the meetings of the San Francisco T. S. during the past month; the lectures given in June were: the 7th, "Theosophy and Occultism," by Mrs. S. A. Harris; the 14th, "Karma and Fatalism," by R. H. Gay; the 21st, "Reasons for Belief in Reincarnation," by Dr. George Daywalt; and the 28th, "Two Serpents," by Evan Williams.

OBITUARY.

It is with sincere regret that we announce the death of Mme. Jelihovsky, who passed away on May 18th, after an acute attack of inflammation of the lungs. Mme. Jelihovsky was Mme. H. P. Blavatsky's sister, and a most cordial affection existed between the two. If Mme. Jelihovsky did not always understand "H. P. B.," she always trusted her, and defended her to the very last. What she suffered recently on account of Solovioff's attack upon H. P. B. broke down her strong constitution and hastened her death. When scandalous attacks were made upon Mr. W. Q. Judge in 1894 and 1895, Mme. Jelihovsky's indignation knew no bounds, for she not only knew Mr. Judge personally and respected him, but also knew H. P. B.'s very high estimate of his character and the love she bore her "friend, brother and son, W. Q. J."

Mme Jelihovsky was widely known in Russia and other European countries as a writer of children's stories, and as an unusually clever contributor to various Russian magazines. She had wonderful courage and tireless energy; was a loyal sister and devoted mother. In her we lose a good Theosophist.

2D ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN EUROPE. (ENGLAND) HELD AT ST. JAMES HALL, MAY 25, 1896.

On a smaller scale as to numbers, but with all the great unity which characterized the recent American Convention, the English national group of Theosophists gathered on May 25th at St. James Hall. Thirteen branches reported, and four or five unsuspected centres manifested their existence for the first time, and showed how much quiet, undemonstrative work was being performed by our members.

Dr. Keightley was enthusiastically re-elected President, and Dr. Coryn as Vice-President. Bro. Edwin Adams, Treasurer and Librarian, announced a substantial balance in hand after 10 months' management, and stated that, owing to the generosity of an anonymous donor, who had presented the Society with 340 volumes, a fine reference library was in process of formation. E. T. Hargrove, was then nominated for the office of President of the T. S. in Europe. Letters of greeting were received from Holland, while Bro. D. N. Dunlop made a special journey to bring a message of greeting from Ireland.

The idea of music introduced by our American brothers, was adopted, and nothing contributed more to the complete and beautiful harmony of the whole convention. Mrs. Cleather & Bro. Crump with piano and organ duets and Mrs. Hering and Signor Josef Camenzino with violin solos gave us a glimpse of what can be accomplished by means of music.

A full and descriptive account of Convention will appear in "The Theosophic Isis" for June.

ENGLISH LETTER.

An account of the Convention of the T. S. in Europe (England) appears elsewhere and therefore it is only necessary to say here that it was, according to the Americans present, a counterpart in miniature of the great Convention of the parent body. Never had we before known such unanimity of feeling and purpose, and to such a pitch had it risen by the end of the evening meeting that many of us had literally to be turned out by the attendant after exceeding our time limit by half an hour.

A noticeable feature was the distinctly friendly attitude of the press. Representatives of the Press Association and the *Daily Chronicle* were present and gave excellent reports. The former roused up the provincial press, and the latter, which had formerly preserved a hostile attitude towards Theosophy, was quite friendly and commented on the pleasant influence of the music provided and the interpretations of fairy stories for children.

The renewed interest and hostility of the press has been taken advantage of by our correspondents to advertise the "School for the Revival of the Lost Mysteries of Antiquity" and the coming of the Crusaders. In addition Dr. Keightley is visiting Middlesborough, Bradford and Clifton, while Dr. Herbert Coryn and myself go to Liverpool and Southport where we are to deliver two lectures on the occultism in Wagner's Music Dramas in addition to other work. Dr. Keightley lectures in public at Clifton and also from a Unitarian pulpit. Thus members and the public will be prepared as far as possible.

Most of the Lodges report increased interest and activity lately and the last few meetings of the H. P. B. Lodge have been so large that it looks very much as if the Central Office will have to be moved to more commodious premises.

The large Queen's Hall, which is immediately behind the Central Office, has been

engaged for the evening of July 3d when the Crusaders hold their grand London meeting. On the following day the "European Section" holds its convention and public meeting in a small hall in the same building. The Queen's Hall is now the finest concert hall in London, having fine acoustic properties and holding a much larger number than St. James's Hall.

At the June Conversazione at the Central Office Brother Sidney Coryn was welcomed back from New York and compelled to disgorge his news. He spoke enthusiastically of the wonderful unanimity and selflessness which prevailed among the workers. Dr. Keightley also arrived from his work in the North just in time to give a brief report of his experiences there. BASIL CRUMP.

AUSTRALASIAN LETTER.

Life at the N. S. W. Centre, Sydney, never drags. There is always some new line of effort to be made on the suggestion of some one who has the least germ of earnestness for the cause of Theosophy in him. Two of our members have recently taken to spending one day each week in one of our parks watching opportunity to converse with strangers on Theosophy, and to distribute leaflets. Another has started a Sunday-school in a labor lodging barracks, and had 50, 20, and 35 children respectively at the first three meetings. On February 12th a lecture written by Mr. Basil Crump was given and caused such general interest that it is to be given again on March 16th. Our fortnightly lectures include "Psychic Progress," "Law or Chance," "Karma and Re-incarnation," "State After Death," "Hypnotism," "Destiny of Man," etc.

Our Centre has adopted "Truth, Justice, Brotherhood," as its motto; this occupies a conspicuous position in the Lecture Room. A. A. SMITH, *Hon. Sec.*

BEGINNING OF THE CRUSADE.

The first meeting of the Crusade was held in Boston, Sunday evening, June seventh, at the Tremont Theatre. A party of sixteen, including the Crusaders, came up from New York to attend the meeting, and delegations were present from most of the Branches and Centres in New England from Connecticut to Maine. The meeting was most successful in every way in spite of the short notice on which it was held and the heavy rain which must have kept many people away. The impression made upon the public may be gathered from the following editorial which appeared in the Boston *Transcript*, June 8th:

"The Theosophical meeting in Tremont Theatre last evening was at least remarkable for two things, the large number of people it called out in the storm and the evident interest those outside the society took in the proceedings. The theatre was crowded from floor to roof, and the greater part of the audience stayed and gave attentive ear to the speakers until the close, long after ten. Another thing that was impressive was the decidedly optimistic views of all the speakers. Not a pessimistic note was struck, and no distrust was evidently felt by them as to the future, not merely of the movement with which they are identified, but of society in general. No one listening to their remarks could doubt their sincerity and confidence in their peculiar philosophy, which they believe is to regenerate the world. And, after all, why not Theosophy as well as anything else?"

Mr. Robert Crosbie, President of Boston T. S., presided at the meeting, and introduced as the first speaker Mr. A. H. Spencer, of New York, who gave a preliminary talk on Theosophy. Miss M. L. Guild, of Cambridge, spoke of the Crusade and its work, and gave an outline of its proposed route. Mr. C. F. Wright then spoke on "Discouraged Humanity," and the mission of the Crusade to redeem it.

The speaking was pleasantly interrupted at this point by the entrance of a delegation from the Boston and neighboring Lotus Circles, who presented Mrs. K. A. Tingley with many bouquets and an "Address," to be carried on the Crusade, to the children of every race and nation. This was read by Mrs. J. C. Keightley, who also replied for Mrs. Tingley, thanking the children for their thoughtfulness, saying that all children were very dear to Mrs. Tingley. Mrs. Keightley then gave an address on "Past, Present and Future," speaking of different ages and civilizations, and their relations to Theosophy, and the different expressions of Theosophy in each.

The speaking was here again interrupted by the presentation to the Crusaders of a purple banner, embroidered in gold, bearing the seal of the Society and the inscription, TRUTH, LIGHT, LIBERATION FOR DISCOURAGED HUMANITY. Mrs. M. H. Wade presented it, with a most charming little speech.

Mrs. Tingley followed with a paper on the "Blessings of Theosophy." This was listened to with the utmost attention, and evoked great applause.

Mr. H. T. Patterson, of New York, spoke on "Theosophy and the Poor." Mr. F. M. Pierce, on "Brotherhood," and Mr. E. T. Hargrove, President of the T. S. in America,

on "True Patriotism." The meeting was concluded by a short farewell address by Mr. George D. Ayers, of Boston.

THE MEETING IN NEW YORK.

The Farewell Meeting in honor of the Crusaders was held on Friday evening, June 12th, at the Garden Theatre. The theatre was well filled, the boxes were filled by the Lotus Circle children and presented a very pretty sight. The stage was decorated with palms and ferns, and the meeting was interspersed with music as at the Convention.

Dr. J. D. Buck was Chairman of the meeting and first introduced Mr. A. H. Spencer, who gave the introductory address on the Crusade, stating its objects and giving an outline of its work. Mr. E. T. Hargrove was next introduced as President of the T. S. A. and gave a short explanation of the objects of the T. S. Mr. C. F. Wright spoke on "Discouraged Humanity." Mrs. J. C. Keightley on "The Real and the Unreal." At the close of her remarks, Mrs. Keightley was greeted with such a storm of applause that she had to rise again to bow her acknowledgments. Mr. H. T. Patterson, who for many years has worked among the poor on the east side of New York, spoke on "Work among the Poor."

The children of the Lotus Circle then presented to Mrs. K. A. Tingley an address which they sent to the children in other parts of the world. Two little girls, one holding the address and the other a bouquet, came upon the stage and presented these to Mrs. Tingley. The address was read by Mrs. Keightley who also thanked the children on behalf of Mrs. Tingley. A little boy next came forward to present to the Crusaders an American flag which had been made by a "Daughter of the Revolution," to remind them of home and to be a protection to them in foreign lands.

Mr. E. T. Hargrove then spoke upon the "Light of Reincarnation" and aroused the audience to a pitch of great enthusiasm. Dr. Buck next introduced Mrs. K. A. Tingley, the Outer Head of the Esoteric School, who was greeted with great applause and gave an address entitled, "For Perfect Justice Rules the World." The meeting was brought to a close by "Farewell Remarks" by Dr. Buck, who spoke upon the subject of the Mysteries and their Revival and ending with the recital of the *Gayatri*.

Throughout the meeting the audience was most attentive and the frequent applause showed a warm appreciation of the views presented and of the Crusade.

During the meeting telegrams of greeting and farewell were received from over fifty Branches, most of which held meetings in honor of the Crusade at the same time or as near thereto as possible, allowing for difference of longitude, as the meeting in New York. The telegrams were read by Dr. Buck and evoked great applause. They all showed the hearty support given to the Crusade throughout the country.

MEETING IN FORT WAYNE.

The regular meeting of Thursday evening was not held, but notices were sent to all members and their friends inviting them to meet Friday evening June 12th, at 8 P. M., to bid good speed to the Crusaders. There was a crowded attendance, many strangers being present. The meeting was called to order by the President, Dr. A. P. Buchman, who briefly outlined the purpose of the meeting and called attention to the closing cycle and the mission of Theosophy.

Mr. A. A. Purman then addressed the audience on the Crusade, and its purpose. Judge Edward O'Rourke spoke on the Unity of Mankind. Mrs. Julia B. Taylor then read a part of Chapter IV. Bhagavad-Gita, and the meeting closed with a musical selection by a quartet.

BON VOYAGE.

The Crusaders sailed from New York on the American Line S. S. *Paris* at 10 o'clock Saturday morning, June 13th. There was a large crowd of members to say goodbye and to see them start, and as the boat left her dock the Crusaders, standing together on the deck, were given cheer after cheer until out of range of voice. Mrs. Tingley's name was shouted out repeatedly and so too the words "Theosophy" and "Crusade."

Carry thy message of Light, Truth, Liberation, to discouraged humanity. Fear no danger, for this thing is stamped upon the walls of time by a master's single, simple will.—*Farewell Book.*

ÔM.